THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

*"Praise ye the Lord. Praise ye the name of the Lord; praise him, O ye servants of the Lord. * * * Praise the Lord; for the Lord is good: sing praises unto his name; for it is pleasant"* (PS. 135 : 1, 3).

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THE "MORMON" PROBLEM.

(BY EDWARD WILLIAMS, NON-"MORMON.")

(*Continued from page 469.*)

We are closer now to understanding what the "Mormon" problem really is, and a surprising and astounding problem it must appear. We have heard of men who "builded better than they knew"—perhaps, also, worse. We have known of men who have "over-reached themselves to their own undoing." We have seldom heard of men whose bitterest denunciations and best-conceived plottings have proven at last the strongest arguments in favor of the very cause which they had hoped to overthrow; who, in short, have been able helpers where they had hoped to be formidable adversaries. Yet, just this situation still further complicates the "Mormon" problem.

The "Mormon" Church makes one original and fundamental claim, which, at once involves a "great gulf fixed" between itself and all other bodies professing religion. It claims to be the very Church founded by Christ on earth, completely and perfectly restored, after submersion for centuries beneath a deluge of apostasy. As to whether this claim be warranted or not, it is unnecessary to argue here: we are concerned with the "signs which shall follow" rather than with aught that may be said in way of support or defense. If the claim is untrue, it is merely the pet vagary of a set of people, who have their virtues and failings, like the rest of the world, and furnishes no possible warrant for the invariable bitterness and implacability of anti-"Mormonism." If it is true, on the other hand, all this turmoil and savagery are fully and sufficiently ex-

plained as the world's wrath at the sight of God's truth, and the "Mormon" problem achieves a clear and definite statement, thus: "How shall we prove that the 'Mormon' Church is not the true Church of God, as it claims?" Is this the horrid situation that has always afflicted the "sub-consciousness" of anti-"Mormonism?"

The forming or statement of such an estimate as this involves no necessary conviction in the premises, nor, even, a readiness to argue for the claims of "Mormonism." It is interpretation of a situation, rather than assertion of a conviction. Furthermore, it is interpretation of a situation created by the professed enemies of "Mormonism," which they alone can modify, if they are so moved.

Without fear of exaggerating, we may assert that the situation is almost unique. We can blind ourselves no longer to the fact that, in our attitude toward and our treatment of these people, we have done no otherwise than help them re-enact the miseries of the early Christians. In this we have dignified, rather than discredited, in any degree, their most radical claims. The analogy between the two is startling. At no time in the world's history did intolerance, injustice, violence, false witness, or other forms of "man's inhumanity to man" attain such huge and hideous proportions, as in the persecutions of the early Christians. Throughout the Roman empire at this same period, every form of squalid superstition and half crazy philosophy was viewed with appreciative complacence, but the Christians were safe nowhere. They were accused of numerous crimes evidently committed by others; of misdoings existing nowhere but in the depraved imaginations of their traducers, and even of evil things done or procured for the deliberate purpose of creating excuses to oppress them. They were advertised as a menace to the state; as conspirators against "law and order;" as "anarchists, brigands and murderers;" as people, in short, to be tolerated nowhere and to be feared and hated everywhere. There was evidently a very definite and serious "Christian problem" before the Roman people.

The horrible story of the early days of Christianity has been told repeatedly. There is no need to rehearse the sickening details here, nor to dwell on them further than to remark that "hell let loose to oppose the cause of truth and righteousness" is the fairest characterization. Yet, in this very fact may we derive the strongest argument in favor of the claims of Christ. If He were not the Lord of life, whose "lifting-up" means the ultimate overthrow of hell and the "death of death," it were difficult, indeed, to explain why all the agencies of evil were massed together, as it were, to attempt the destruction of His cause and His people. Why is it that just and wise men, such as Marcus Aurelius—he whose "Meditations" are still read and quoted by students of moral thought—should participate in this reign of hellish madness? Why else was it that good men imbued their hands with innocent

blood? In such matters we see examples of the principle that "God maketh the wrath of man to praise him"—they were accumulating the "evidence."

How strange, then, it must appear that, eighteen centuries later, this same lying and vindictive spirit again appears to tempt men, otherwise just and righteous, to lie, revile, persecute, and even murder, in the alleged behalf of truth! Had they so behaved in opposition to any one of the numerous sects and denominations that have arisen in our country, and still survive, more or less obscurely, it would have seemed a surprising waste of energy, or an unwarranted compromise with evil-doing. That they reserved their unworthy activity for the only sect or church that, definitely and flatly announced its claim to exclusive divine authority is significant. Why were the claims of this Church not ignored as absurd and presumptuous, from the standpoint of the world at large, and the Church itself left to live or die, as destiny might decide? Why, indeed? Why, in the same fashion, could not the Jews and Romans of twenty centuries ago ignore, and leave to its fate, another church which arose making the same claims?

Now, as we may hear, the two cases, the ancient and the modern, are not perfectly parallel; we lack in these times the arena, the terrors of wild beasts, the tortures, and the cruel and miserable forms of death. The modern movement is, they allege, merely the zeal, overdone at times, perhaps, mistaken often, exaggerated usually, of good men, earnest and God-fearing, who oppose what they honestly believe a wicked heresy and a dangerous organization. Goodness and earnestness have been credited with very curious disguises long before our time, but many there are who doubt the masquerade. As for ourselves, there is no valid defense for our doings and sayings, and we may as well understand it.

To be sure, in this modern misbehavior of ours, the bloody and wicked violence of early Christian days has not been perfectly reproduced. This, however, is only because, unlike the old Romans, the greater mass of our people are of a stock which has always been indifferently bloodthirsty, even from the earliest times. Also, all these things were done in this age of utilitarian civilization, and weak stomachs, when we have neither the time nor the physical inclination to enjoy wholesale bloody violence. It is distinctly repugnant, even when visited on enemies. Nevertheless, despite all our handicaps of race and time, we have failed but slightly in point of will. Very many things we have not done, but many of these, again, we have advocated as far as we have dared.

The facts are all written on the pages of history. Here we find that murderous mobs assaulted the "Mormons" in every state where they appeared, and in a preposterously large number of cases pleading religious grounds for their deviltry. The violent denunciations of preachers and other agitators, really quaking for

their own livings, no doubt, inflamed the baser elements, even to the commission of murder. During the persecutions in Missouri occurred the brutal massacre of Haun's Mill, in which defenseless women and little boys were shot to death in an abandoned blacksmith's shop. On several occasions even the "Mormons" hit back against the slaughterers of women and children, and, forthwith arose monstrous tales of "Danites," or "destroying angels," whose trade and pleasures alike were murder and violence. Finally, the "outraged population" drove all these people from their homes, men, women, children and the aged and sick together, in the dead of winter, compelling them to leave the state. Where were the "Danites" then? Ordained preachers accompanied some of the bands of anti-"Mormon" ruffians in the capacity of chaplains—it was a holy war.

Later, after the "Mormons" had settled in Illinois, very similar movements were organized against them. The "conscience" of the community must have been like a running sore, so sensitive it was. Governor Ford, a participant in much of the turmoil in this state, wrote a history in which he asserts that "popular indignation" against these people was rooted in their own political chicanery. Some explanations need crutches. The political "indignation" culminated in the murder of the Prophet Joseph Smith and his brother in the jail at Carthage. Here they were shot to death by a mob having their faces blackened with burnt cork, and the niveous whiteness of their virginal characters cloaked beneath participation in a savage and unlawful act. They rose "manfully" to the duty of destroying this "enemy of true religion," subduing their racial abhorrence to the sight of blood. But even with this "achievement," the popular "horror at political perfidy" was not assuaged. A "posse of citizens," under the leadership, for a time, of a certain Brockman, a Campbellite preacher of bad reputation and great zeal, and with the apparent approval of the governing clique of the state, heckled and tormented the "Mormons" in their city of Nauvoo, until they arose, man, woman and child, and sought a refuge beyond the sunset.

In the fastnesses of the Rocky mountains, safe from the depredations of even the most "indignant" mobs of "outraged citizenry," they still continued to be a menace in the eyes of the clergy and of other sensitive souls. Their reek pervaded the upper air, like the wind-borne ashes of a volcano: their existence could not be forgotten. The "unruly member" in the anatomies of numerous good people did "yeoman service for the cause of truth." Missionaries and traveling bishops brought back weird tales of impending "bloody conflicts" and "infuriate disloyalty," and our people—satiated, likely, with "penny-dreadful" stories of wild Indians, misguided cowboys, and ruthless "road agents"—welcomed these vapid hallucinations as new provocatives to the delights of a howling frenzy. Popular preachers, hired to herald the gospel of

peace and love to intelligent congregations, grew restive at God's delay with the thunderbolts, and shrieked for the artillery to "thunder" the "Mormons" into futurity, and for bayonets to tap the springs of their sinfulness and of their life-blood together. These things are too well attested to be denied.

A leading Presbyterian journal openly advocated that the "Mormons" be driven from their homes, and that their "lands and tenements be thrown open to original entry by civilized settlers." Preachers and publications of other connections offered precisely similar advice with equal energy; holding, evidently, that, in St. Peter's words, some people are "fit only to be taken and killed." What these popular preachers and religious editors would have tried to do, had the power been in their hands, may be better imagined than enlarged upon. However, the cool blood of the Briton and the Teuton fevers less readily with the lust of persecution than do the liquid elements of the Latin and the Oriental. Their material was refractory, but they did their noble best with it. Failing in the attempt to provoke an "armed conflict" with these people by violent talk, they bombarded Congress with demands for sumptuary legislation, finally compromising in their more strenuous designs, when acts were passed dissolving the corporation of the "Mormon" Church, declaring its property escheat to the public treasury, and its people disfranchised and branded with outlawry. We cannot wonder that the framers of our Constitution specifically enacted that no law should be passed relating to the "establishment of religion." This was a select method of calling "not the righteous, but sinners, to repentance."

If all this was not persecution, what, then, shall we call it? Many travelers, public officials and "gentile" residents of the "Mormon" community flatly denied all the charges of superlative rascality brought against them, while Congressmen and senators, even from states sodden with anti-"Mormon" sentiment, denounced and thundered at the brutal provisions of the Edmunds law. These men, so far as the "Mormons" were concerned, were all "rank outsiders," howbeit normal in the fact that the cerebral co-ordination between their sense records and their speech centers seems to have been intact. Many well-meaning persons suffer from derangement in this particular. They challenge our pity, but it is "unscientific," perhaps, to call them plain falsifiers.

(TO BE CONTINUED).

WOMAN'S MISSION.

WHEN God created woman He created her to be the companion and helpmeet of man, and He also gave her the great responsibility of being the mother of mankind, and it is by compliance with this sacred duty that we are going to gain some of the choicest blessings of our Father in heaven.

We read all through the Bible of the influence of good women. There is, for one instance, the mother of Moses, who, rather than have her little son destroyed, sacrificed the feelings of a loving mother's heart, and allowed him to be brought up by the daughter of Pharaoh, and we all know how that mother's sacrifice was rewarded; and how Moses grew up to be the deliverer and the leader of her oppressed people. Then we read of Hannah—of how she brought her firstborn son to Eli, and consecrated him to the service of the Lord with the words: "For this child I prayed; and the Lord hath given me my petition which I asked of him: therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord" (I. Sam. 1:27, 28). And we all know what a wonderful work Samuel performed; and how the Lord blessed his mother for her sacrifice. Then we read about that wonderful friendship between Ruth and Naomi. We are told how Ruth left her idols and her rich friends, and followed Naomi into the land of Judah, because she felt it to be her duty; and how did the Lord reward her for her sacrifice? By giving her a husband and children in the land of Judah, and through her line the Savior came.

Coming down to New Testament times we find women foremost in ministering to, and serving the Lord. First of all, we notice the gentle Mary, the mother of Jesus, and I think all mothers should have a loving, sympathetic feeling for her memory. It was she who brought Him as a little babe into the world, and we learn that she had to escape in the darkness of the night to prevent His being destroyed. As mothers we know how she watched over Him, and cared for Him, and taught the little feet to walk, and trained the mind of her little child, Jesus. Think of that mother's feelings when it was revealed to her that her great destiny was to be the mother of the Savior of the world. Such a lofty mission should make the name of woman and mother revered wherever Christianity is taught. Think of that devoted, humble mother as she stands at the cross and sees the dying agony of her Son; and think of the love of that Son for His mother, when in His pain and agony He turns to John, His beloved friend, and asks him to care for her. We find also that women were the last at the cross, and the first at the grave, and we know that it was to women that the angel first revealed the news that Christ had risen from the dead.

Turning from Bible history to the everyday history of the world, we find women taking a vital part in its affairs; and I want to show you some of the attributes that are required to make it possible for a woman to do this. One of the first is, I think, that trait of character, truly divine, which enables her to bestow a heartfelt sympathy on all who deserve it. Many times you must have heard it said that "The hand that rocks the cradle rules the world," and nothing truer ever has been said. It means that while men make laws, and machines, and houses, and ships, we

are to be the makers of men—the fashioners of their destinies for weal or woe. We are to build up the homes and hearts and minds of those who build up only things of less intrinsic value. But woman is not only the ruler and the maker of rulers; she is their comforter and sustainer. She bears a heavy burden of the world's sorrows, she brings the world its greatest consolation from human sources.

When President Garfield was asked what he would be, he said, "I shall be a man first of all, if I do not succeed in that, I shall be nothing." We cannot be men, but we can be something better. We can be true women. We cannot have the Priesthood bestowed upon us, and be ordained deacons, teachers, priests and elders, but we can perform a great work, and one as important in our own homes. We can be teachers to the children that the Lord has given us. We can bring them up in the way that they should go. We can teach them the truth of the Bible, and the doctrines of the Church which will be a light unto their feet and a lamp unto their path. We can be Priestesses at our own family altars, and we can also strengthen and encourage our husbands in their holy calling. Why is it that so many of our elders are doing the work of the Lord in these foreign lands with light hearts, separated many thousands of miles from their families? It is because they know they have left faithful, loving wives at home whom they can trust to look after the temporal and spiritual welfare of their children and dependants while they are doing the Lord's work abroad. They know that their hearts and hands are being strengthened by these faithful women's prayers.

Let us women do well the most important and beautiful work that any human being can ever do—the building up of a home. This is the task that awaits us, this is the great contribution we can make to the world in which we live, and to the future to which we are going. There is nothing that a king can do that is so great as this work of ours. There is nothing that a queen can do that is nobler than the making of a happy home. We are the queens of the earth, and in these years we are winning our kingdom. Let us see that it is a fair kingdom, with nothing ill or mean in it, and see that the days we are living now are golden days, in which every hour and every thought shall build up the throne on which we are born to reign. With an extract from the pen of a gifted writer I will close. He says: "I will pass through this world but once, if, therefore, there be any kindness I can show, or any good thing I can do, let me do it now, let me not defer it nor neglect it, for I shall not pass this way again."

Glasgow. ISABELLA BLAKE.

YOU cannot travel toward heaven if you turn your back on truth.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 31, 1913.

EDITORIAL.

EASILY CAUGHT.

A FRIEND has recently called our attention to an objection which anti-"Mormons" sometimes urge against the claims of this Church that the originals of the Book of Mormon were written upon metal plates; the first of which were prepared about six hundred years before the beginning of the present era. The objection rests upon the assumed ground that the working of metals was unknown among the Israelites at that early period of their history; and it is proposed with an evident feeling of genuine anti-"Mormon" commiseration for the presumed ignorance of our people, which they think is so plainly manifested in believing that anything like an advanced stage of knowledge in metallurgical arts was then existent. Of course, if this objection had even a semblance of truth to which it might cling, there would be some sort of excuse for our opponents to propose it with an effort at seriousness; but while Satan finds it necessary to bait most of his hooks with SOMETHING in order to catch anti-"Mormon" fish, his way of taking them in this instance reminds us of the fact that sometimes when fish are numerous and young in experience, boys catch some of them with a naked hook just by dangling it in their midst, and at the proper moment giving it a sudden lift. No bait used—just hook.

We are going to give some attention to this matter, but really feel that an apology for doing so is due to our readers, and it is tendered with the admonition that our remarks must not be taken as a reflection on their intelligence; but the groundlessness of this attack on our cause may serve to suggest to some persons that many other objections which anti-"Mormons" roll as sweet morsels under their tongues, are as unsubstantial as this one is, and such, indeed, is the fact. They tell us with an air of crushing confidence that what they want is "facts"—nothing like the alleged "Mormon" take-for-granteds will satisfy them—and, yielding to their desire, a few of the real, genuine kind will be submitted to them for their needed enlightenment.

Going back in the records of early history to about the year 3875 B.C., which is not very long after man first appeared on this earth, according to the commonly accepted chronology, we read that Zillah had a son called Tubal-cain who was "an instructor of every artificer in brass and iron" (Gen. 4: 22).

The significance of the statement that this man was an instructor of artificers who worked in brass, as we especially note, does not appear until we reflect that it is a compound of copper and zinc, or if the brass here spoken of was made of copper and tin—known to us as bronze—it is, nevertheless, a compound, and the skill necessary to work in metals so as to form valuable alloys, manifests the development of metallurgical science and art to a state of excellence which is far greater than that required for the management of such easily handled substances as gold and copper.

"In ancient history, biblical and profane, frequent allusions are made to the employment of brass in the construction of musical instruments, vessels, implements, ornaments, and even gates." (Chambers's Encyc., Art. Brass.) Of the latter we have the famous examples of early construction in the two-leaved gates of brass which closed the entrances to the city of Babylon, and which Cyrus was to break in pieces" (Isa. 45: 1, 2).

We have found that Tubal-cain was skilled in the art of working iron as well as brass or bronze, and we observe that some time after this very early period a process for converting iron into steel was discovered—a fact which shows that as time progressed metallurgical science and art were also advanced. Job, 1520 B.C., speaks of this refined metal as being in use in those days (20: 24); and it is mentioned in II. Sam. 22: 35, there having a date of about 1018 B.C.; and to Jeremiah (15: 12), B.C. 601, it was likewise known. These references serve to forestall any attempt on the part of our opponents to show, or claim rather, that the Book of Mormon is in error when it speaks of STEEL as being in use among the Nephites in their early history.

A remarkable example of metallurgical skill occurred about 1490 B.C., when the Israelites made the golden calf in the wilderness during their march from Egypt to the land of Palestine. The conditions under which that idol was made are ideal to show clearly the proficiency of the Israelites as workers in metals and their aptitude as inventive geniuses. When they left the land of their Egyptian oppressors, they could have had no expectation of using, within a brief period, their knowledge and skill in the art of molding art objects, and taking, as they did, their flight in haste, they would not think of carrying with them the tools and appliances of the arts. However, all the difficulties which they had to encounter in making that golden image, were successfully met.

But that golden calf was not the only artistic work which the Israelites produced when the conditions of their desert life were so unfavorable, and the conveniences for doing the work were so few. While in a migratory period of their history which, it seems, would ordinarily paralyze every artistic effort, they were required by the Almighty to execute some of the finest work in gold that ever graced this earth. What that was we learn in part from the inspired description as follows: "And thou shalt make a mercy

seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof. And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat. And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat shall ye make the cherubims on the two ends thereof. And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be. * * * And thou shalt make the dishes (of the table of shewbread) thereof, and the spoons thereof, and covers thereof, and bowls thereof, to cover withal: of pure gold shalt thou make them. * * * And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers shall be of the same. And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side: three bowls made like unto almonds, with a knop and a flower in one branch; and three bowls made like almonds in the other branch, with a knop and a flower: so in the six branches that come out of the candlestick. And in the candlestick shall be four bowls made like unto almonds, with their knops and their flowers. And there shall be a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick. Their knops and their branches shall be of the same: and it shall be one beaten work of pure gold" (Exodus 25: 17-36). The reader should study chapters twenty-five to twenty-eight in order to ascertain how largely the working of metals was required.

It was all planned by a Celestial Designer, and it is destructive of our conceptions of congruous association not to think that the work was executed in the most exquisite manner.

Our appreciation of the artistic skill displayed is intensified when we consider that the artists were in a desert where means for carrying on their work had to be created on the spot. They show us a wonderful manifestation of inventive genius and consummate skill in metal working. All the conditions considered we have here an example unparalleled in all history, and withal so successful that it stands by itself, apart from all others, unapproachable in its merits from any source, and what intelligent person is there who can maintain, without the blush of confusion, that such people, or their descendants, were not sufficiently skilled to make a few flat plates of gold or brass having the dimensions of a few inches in length and breadth, and then fasten them together in the form of a book with some rings. This work of making the exquisite tabernacle furniture was done about 1490 B.C.

Coming, now, down to the time of Solomon, 1005 B.C., when the

magnificent furnishings for the temple at Jerusalem were made, we find a sacred description of some of them, in brief, as follows: "And Hiram made the lavers, and the shovels, and the basons. So Hiram made an end of doing all the work that he made king Solomon for the house of the Lord: the two pillars, and the two bowls of the chapiters that were on the top of the two pillars; and two networks, to cover the two bowls of the chapiters which were on the top of the pillars; and four hundred pomegranates for the two networks, even two rows of pomegranates for one network, to cover the two bowls of the chapiters that were upon the pillars; and the ten bases, and ten lavers on the bases; and one sea, and twelve oxen under the sea; and the pots, and the shovels, and the basons: and all these vessels, which Hiram made to king Solomon for the house of the Lord, were bright brass. In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zarthan. And Solomon left all the vessels unweighed, because they were exceeding many: neither was the weight of the brass found out. And Solomon made all the vessels that pertained unto the house of the Lord: the altar of gold, and the table of gold, wherenpon the shewbread was. And the candlesticks of pure gold, five on the right side, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs of gold, and the bowls, and the snuffers, and the basons, and the spoons, and the censers of pure gold; and the hinges of gold, both for the doors of the inner house, the most holy place, and for the doors of the house, to wit, of the temple" (I. Kings 7: 40-50).

These quoted passages contain a summary, in part, of the magnificent works of art with which the famous temple of the Jews was beautified and adorned. It is not complete, for it does not mention some of the most exquisite furnishings, as we find from the reading of I. Kings, chapter six. The whole temple, too, was overlaid with gold, and even the floors were plated with this same precious metal. All the walls were covered with "carved figures of cherubims and palm trees and open flowers, within and without." This temple became famous the world over, and we can readily believe that its glorious appearance amply sustained its renown. What magnificence and lavishness of art adorned that sacred house we may faintly imagine from the statement of the scriptures that because of the immense number of vessels of gold and silver they were not weighed, "neither was the weight of the brass found out."

We must go to Josephus for some particulars of interest in this regard; but before quoting his statements relative to the number of utensils supplied for the temple service, a few words from his works are submitted in order to show that the chief artificer under whose direction they were made was, indeed, an Israelite. He says: "Now Solomon sent for an artificer out of Tyre, whose name was Hiram. He was by birth of the tribe of Napthali, on

his mother's side (for she was of that tribe), but his father was Ur, of the stock of the Israelites. This man was skillful in all sorts of work: but his chief skill lay in working in gold, in silver, and brass" (Antiq. book viii., chap. III).

Respecting the number of utensils made for the service of the temple he says: "The king also dedicated a great number of tables, but one that was larger and made of gold, and he made ten thousand more that resembled them, but were done after another manner, upon which lay the vials and the cups; those of gold were twenty thousand, and those of silver were forty thousand. He also made ten thousand candlesticks." He informs us that of pouring vessels there were eighty thousand, and one hundred thousand vials all of gold, and twice as many of silver. Of golden dishes to offer kneaded fine flour at the altar there were eighty thousand, and one hundred and sixty thousand of silver. Large basins of gold in which to mix fine flour with oil numbered sixty thousand, and there were one hundred and twenty thousand of silver. Of golden measures called a Hin there were twenty thousand, and twice as many of silver.

The censers of gold numbered twenty thousand, and of other censers for other purposes they made fifty thousand. Two hundred thousand trumpets were manufactured, and forty thousand psalteries and harps of the finest brass. (See Antiq. book, and chapter as before.)

In view of all that we can learn from both sacred and profane history respecting the magnificence of Solomon's temple, and the lavish and beautiful manner in which it was adorned and furnished, we perceive that not a few only, but a host of skillful artisans must have lived in those times, who were capable of turning out the most exquisite specimens of art in gold, in silver, and in brass.

Remarks are concluded by reminding our opponents that Isaiah, B. C. 712, when writing the eighth verse of his thirtieth chapter, evidently had in mind the use of metal tablets as material for records. He says: "Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever." The Hebrew for "the time to come" is "the latter day." Unless Isaiah knew of the practice of writing on metal there is no significance in saying that what was recorded should remain for ever and ever, or till "the latter day." He certainly must have known that the ordinary material upon which writing was placed would perish in the course of time; and while we can not say that in the quoted passage he had particular reference to the brass plates which Nephi obtained from Laban, as recorded in the Book of Mormon, the whole tenor of his language tends to sustain the proposition that those very plates were in his mind when he wrote as he did.

That there is absolutely nothing upon which to base the objec-

tion that the Book of Mormon claims can not be true because the Israelites who lived as early as B. C. 600, did not know enough to make a few flat plates of gold, must be evident from the facts now presented, and we see how some anti-"Mormons" are caught with unbaited hooks.

T. W. B.

CHOICE OF FRIENDS.

It is of no small importance in life to be cautious regarding the company you keep, and with whom you enter into friendship; for though you be ever so well disposed and happen to be ever so free from vice, yet if those with whom you frequently converse be engaged in a wicked course of conduct, it will be almost impossible for you to escape being drawn into the same with them.

If you are truly wise and would shun those *Siren* rocks of pleasure upon which so many thousands have been shipwrecked of virtue, you should forbid yourselves all manner of intercourse and correspondence with those who are steering a course which reason, if consulted, will tell you is not only disadvantageous to them, but must end in their destruction. All the virtue you can boast of will not be sufficient to protect you, if you associate with bad company; for though your firmness be so great that by it you might expect to preserve yourselves from becoming infected and tainted by their manners, yet their spirit will twist and intertwine itself into yours in so intricate a fold that you may never be able to separate them. "Be not deceived," says the apostle, "Evil communications corrupt good manners" (I. Cor. 15: 33). "Who will pity an enchanter struck by a serpent, or any that come near wild beasts; so it is with him that keepeth company with a wicked man and is involved in his sins." "He that toucheth pitch shall be defiled by it" (Eccles. 12:18; 13: 1).

Both manners and morals are of a very insinuating texture; like water—that which is derived from the clearest spring, if it chance to mingle with a foul current, runs on for the future undistinguished in one muddy stream with the other, and must afterwards partake of the color and condition of its associate. —*The Echo* (Catholic, American).

FROM THE MISSION FIELD.

Change in Conference Presidency.—Elder Stewart Eccles has been appointed President of the London conference to succeed President James B. Walkley who has been honorably released to return home, after faithful service in the London missionary field. President Eccles address is "Deseret," 152 High Road, South Tottenham, London, N.

Releases and Departures.—The following named missionaries have been honorably released and sailed for Montreal on July 23rd, 1913, per s.s. *Corsican*: From the French mission—W. Gilbert Williams. From the British mission—President James B. Walkley, Sister Emma J. Walkley and Elder Thomas J. Peck. On board the same vessel there was a company of emigrants numbering twenty souls, in charge of President James B. Walkley, assisted by Elders W. Gilbert Williamson and Thomas J. Peck. Elders Albertus Willardson, Haworth Roberts and Joseph Parmley have been honorably released from their labors in the British mission, and on July 24th, 1913, took passage for New York, per s.s. *Baltic*, homeward bound.

Branch Conference.—Two well-attended and interesting sessions of branch conference were held in the Halifax branch (Leeds conference), on Sunday, June 29th, 1913. President Melvin J. Benson, Elders Edwin E. Pinckney, Jedediah McKay, and William W. Seare were the speakers. The Sunday School, Mutual Improvement association and Relief Society were all reported by their respective presiding officers (Brothers Schofield, Barraclough, and Sister Reynolds) as being in good and prosperous condition. The saints and elders are united and energetic in the work of the Lord, and as a result many investigators are attending the meetings. If the interest now being taken continues, it will mean several new members for the branch in the near future.

Arrivals.—The following named missionaries for the European mission arrived July 24th, 1913, per s.s. *Virginian*: Peter L. Nelson, Spanish Fork, Utah; Evan G. Evans, Union, Utah; James Willis Savage, Hyrum, Utah; Herbert S. Pyne, Jr., Lawrence Raymond Nelson, Provo, Utah; James Vern Olsen, William S. Cornick, Frederick G. Barker, August V. Nielsen, Heber S. Nelson, Heber Johnson, Abel Paulsen, Albert Edwin Blomquist, Salt Lake City; Leland N. Holman, Hans Erick Peterson, Sterling, Canada; Herman Paul Schneider, Raymond, Canada; A. Virgil Tollestrup, Cedar City, Utah; Ole Anderson, Pleasant Grove, Utah; William Jensen, Brigham City, Utah; John Leroy Wright, Lorenzo L. Jackson, Ogden, Utah.

Appointments.—The elders who arrived for the British mission, July 24th, 1913, have been appointed to labor in the following conferences: James Vern Olsen, Herbert S. Pyne, Jr., London; Leland N. Holman, Peter L. Nelson, Irish; William S. Cornick, Birmingham; Evan G. Evans, James Willis Savage, Scottish.

Farewell Socials.—On Saturday evening, July 5th, 1913, a successful farewell social was given in St. Stephen's Chambers, Norwich (Norwich conference), in honor of Elder Albertus Willardson, who

will soon return to his home in Utah; also to Sister Mary Cordery and family, who are emigrating to Zion. A good program was rendered, refreshments served, and a suitable gift presented to Elder Willardson by the elders and saints.

A successful farewell social was held at Westfield Hall, Gateshead (Newcastle conference), on July 12th, 1913, in honor of Elder H. W. Roberts, who is returning to his home in Zion. A splendid program was pleasingly rendered, after which refreshments were served. The departing brother was presented with an acceptable token of love and esteem.

A farewell social was held at "Deseret," London, on Monday evening, July 14th, 1913, in honor of President and Sister J. B. Walkley, who are returning to their home in Zion. The evening was made very pleasant by the rendering of songs, and by speeches by President Stewart Eccles and the honored guests. On behalf of the saints of the North London branch, the departing members were presented with a beautiful fruit dish. Elder Benjamin Spence, representing the elders of the conference, presented President Walkley with a signet ring.

District Meetings.—An interesting district meeting was held in the Cheltenham branch (Bristol conference), on Sunday, July 13th, 1913. President Wilford W. Rich and five traveling elders were present. The general and local authorities were presented and unanimously sustained. Elder John H. Reeve spoke on the restoration of the gospel, citing many passages of scripture to prove that such an event was to take place in the latter days. Elder Elbert E. Waite spoke upon the literal fulfillment of prophecy, and showed that the word of God is to be taken as it reads, and not interpreted to suit ourselves. Elder William Blake spoke on ancient and modern prophets. He said God worked through prophets in ancients times, and testified that He had raised up prophets in this dispensation. President W. W. Rich took for his subject the Book of Mormon. He showed from the scriptures that a book was to come forth by divine power in the latter days, and then gave some evidences which manifest that the Book of Mormon meets the requirements of a divine record.

A district meeting of the Watford branch (London conference), was held at 3 Bridel Road, Watford, Herts., July 13th, 1913, President Stewart Eccles and four missionaries being present. Two sessions were held. When the usual opening exercises at 2:30 p.m. were concluded, the general and local authorities of the Church were unanimously sustained. Elder D. K. Udall spoke on the apostasy from the gospel, showing that the Priesthood of God was taken from the earth in the early periods of the Christian era. Elder D. C. Forsey showed how the Church was organized by Christ with apostles and prophets, and stated that, according to scripture, they were to remain "until we all come to a unity of

the faith." The evening session at 6:30 was well attended. The speakers were Sister Marintha Eccles, Elder A. J. Sperry, and President Stewart Eccles. The subjects treated upon were the gathering of the children of Israel and the preaching of the gospel as signs of the second coming of the Savior, the plan of salvation, the history of the gospel, the great work accomplished by the Prophet Brigham Young, and the restoration of the gospel.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

CHURCH HISTORY.

LESSON XXV.—THE LAST DAYS OF NAUVOO.

Textbook: One Hundred Years of Mormonism (Evans) pp. 389-403.

I. THREATS AND VILIFICATION ONCE MORE.
   1. Prediction of the Prophet's—fulfillment here.
   2. Charge of stealing. (a) Complaint made against the saints. (b) Action of the city council. (c) Investigations of Governor Ford.
   3. Acts of depredation. (a) Anti-"Mormon" meeting. (b) Destruction of property at Morley settlement. (c) Mass meeting at Quincy. (d) Convention at Carthage.
   4. Activity of the saints.

II. REMOVAL OF MAIN BODY OF SAINTS.
   1. Preparations for removal. (a) Difficulty in disposing of property. (b) Scenes at Nauvoo.
   2. The removal. (a) Time. (b) First companies. (c) Other companies.

III. THE REMNANT.
   1. Of whom they consisted—their number.
   2. First indications of barbarity. (a) Kidnapping of five men. (b) Treatment of them. (c) Trouble growing out of politics.
   3. The "battle of Nauvoo." (a) Time and place of. (b) Details of—Captain Anderson. (c) Results of.

IV. NAUVOO AFTER DEPARTURE OF SAINTS.

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